

cion. toulacion. & angwylch. ito ech
soul of mā pat worchp. ynel to
ye Jew first & to ye greek. but glo
rie & honoir. & pees to ech mā pat
worchp. good pig. to ye Jew first
& to ye greek. for acceptiō of p
loones. is not auentis god. for who
eue han syned wipoute ye laue.
thule peridhe wipoute ye laue.
and who eue han syned in ye laue.
pei thulen be demed by ye laue.
for ye heereris of laue. ben not
uist auentis god. but ye doeris of
ye laue thule be mand uist. for wha
ne hepene me pat han not laue.
doen kyndely po pigis pat ben of
ye laue. pei not hanpge such ma
ner laue. ben laue to hem self. pat
theben ye weik of ye laue. witiu
in her hertis for ye consience of
hem zeldip to hem a witnellig. by
twice hem self of pouztis. pat be
accusinge or defendyge. in ye day
whine god thal deme ye pny pigis
of me after my gospel by ihu crist.
but if you art named a Jew. & res
tit in ye laue. & hast glorie in god.
& hast knowe his wille. & you lerned
by ye laue. prenest ye more pfi
table pigis. & trustit yisilk to be
a leder of blynde me. ye list of he
pat ben iderknessis. to a teacher
of vniyse me. a maistr of zonge
children. pat hast ye fourme of kni
ng. & of treupe in ye laue. what
pāne techist you anop. & techist
not yisilk. you pat pchnit y me
thal not aeke. thebit. you pat te
chist y me thal do no lecherie.
doit lecherie. y pat wlatist malb
metis. doit saclegie. y pat hast
glorie i ye laue. wipoutchpess
god by breekig of ye laue. for ye

name of god. is blasfemyd bi you
a mong hepen me. as it is writu
for circucision. pfitet if you kepe
ye laue. but if you be a trespass
azeyn ye laue. y circucision is
mand prepucie. verfore if you
kepe ye ryzwylnessis of ye laue.
wher his prepucie thal not be a
rettid into circucision. & ye p
cie of kynde pat fulfiller ye laue.
thal deme pee. pat bi letre. & con
cucision art trespassour azeyn
ye laue. for he pat is in apyne is
not a Jew. ney it is circucision
pat is openly in ye flesch. but
he pat is a Jew in hnd. and ye cir
cucision of herte. i spm. not bi
ye letre. whos pressyng is not of
me but of god. **W**hat pāne is more to a Jew.
or what profyt of circuci
cion moche. by al wyle. first for ye
spetigis of god. were bitakn to he
& what if sume of hem bileuede
not. wher ye vubileue of hem hay
avoidid ye fey of god. god forbe
de. for god is sorfast. but ech mā
a lyer. as it is writu. y you be ius
tified in y wordis. & oncome wha
ne you art demyd. but if our wyl
fiduelse comende ye ryzwylness
se of god. what thulen we seie.
wher god is wickid. pat hyngy
in wryppe. after mā y seye. god
forbede. ellis how thal god deme
pis word. for if ye treupe of god
hay aboundid i my lechying. into ye
glorie of hi. what yt am i demed
as a syner. & not as we ben blas
femyd. & as sū me seyen y we seie.
do we yuele pigis. y gode pigis
come. whos dāpnaciō is uist
what pāne. & passen we he. nay.

for we han thewid bi skile. y alle
bope ieris & gretis ben vndir hi
ne. as it writu. for y is no mā iust.
y is no mā vndir stondige ney
dekige god. alle bowedu away.
to gidre ye ben mand vnzofitable.
y is noon pat doy good pig. y is no
on til to oon. ye prote of hem is an
oppin sepulcre. wip her tūgis pei
daen gilefily. ye venym of ena
tis is vndir her lippis. ye mony
of whiche is ful of curthys. & bit
turnelle. ye feet of hem ben swet
to thode blood. sozwe & curthidness
ben i ye weies of he. & yei knewe
not ye weye of pees. ye dæde of
god is not bifore her yren. & we
witen. y what eue pigis ye laue
spetir. it spetir to hem pat ben
i ye laue. y ech mony be stopid.
& ech word be mand suget to god.
for of ye werkis of ye laue ech
flesch thal not be iustified
bifore hi. for bi ye laue yei is kno
wying of syne. but now wipoute
ye laue. ye ryzwylness of god
is thewid. pat is witneslid of ye
laue & ye pftis. & ye ryzwylness
of god is by ye fey of ihu crist. to all
me & on alle me pat bileue in hi. for y is
no departyng. for alle me synede.
& han nede to ye glorie of god. & ben
iustified frely by his grace. by ye
azenyng pat is in cā ihu. whom
god ordeynede forziner bi fey i his
blood. to ye thewying of his ryzwyl
ness. for remysion of bifore go
yng synes. in ye berig. xop of
god. to ye thewying of his ryzwyl
ness in pis tyme. y he be iust &
iustefyng hi pat is of ye fey
of ihu crist. wher pāne is y glori
yng. it is excludid by what la

we. of dedis doying. nay. but by
ye laue of fey. for we deme amā
to be iustified bi ye fey. wipoute
werkis of ye laue. wher of Jew.
is god onely. wher he is not also of
hepen me. this & of hepene me. for
oon god is. pat iustifiet circucisi
on bi fey. & pncie bi fey. distruy
eu we pfore ye laue bi ye fey. god
forbede. but we stabbith ye laue.
What pāne. **W**hat pāne. **W**hat pāne.
thulen we seie. y abra
him our fadir. after ye fle
nth foond. for if abrahā be iusti
fied of werkis of ye laue. he hay
glorie but not auentis god. for
what seye ye i pntin. abrahā bile
uede to god. & it was arettid to hi
to ryzwylness. & to hi pat worchp.
meede is not arettid bi grace. but
by dette. soveli to hi pat worchp. not.
but bileuey into hi pat iustifiet a
wickid mā. his fey is arettid to
ryzwylness after ye purpos of go
dis grace. as dany seye ye blelid
ness of amā. who god accepty.
he jnyer to hi ryzwylness wip
oute werkis of ye laue. Blelid
ben pei whos wickidnessis ben for
zoin. & whos synes be hyd. Blef
lid is pat mā. to who god arettide
not syne. pān wher dwellip yis
blythidness oonly in circucision.
or also in pncie. for we seyen y
ye fey was arettid to abrahā
to ryzwylness. how pāne was
it arettid. in circucision. or i p
cie. not i circucision. but i pncie.
& he took a signe of circucision. a
tooke of ryzwylness of ye fey
which is i pncie. y he befadir of
alle me bileuyge bi pncie. y it be
arettid also to he to ryzwylness.